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THE DOCTRINE OF NIRVANA.

BY THE RT. REV. SHAKU SOYEN.

SOME time ago the question "What is Nirvâna?" was asked by the Western scholars, but unfortunately for our Japanese Buddhists, it was not correctly answered. Some said, Nirvâna is unknowable; Nirvâna means the communion of human souls with God; still others said, it is extinction like that of a flame. Thus it has been interpreted in various ways, and yet it seems to me that the interpreters may be justly likened to the ridiculous blind men who wrangled as to which was the true elephant. Their failure, I think, may be ascribed to their ignorance of the true and genuine doctrine of Buddhism. Let us therefore, before proceeding to answer the question "What is the real nature of Nirvâna?" first try to explain Buddha's teachings as they are understood by Japanese Buddhists.

The characteristic feature of Buddhism is that it does not demand of its followers any blind faith in so-called creeds. But it frankly proclaims that truth ought to be recognised without any medium and any spurious ingredients. In a word, the sole object of Buddhism is to extinguish all our egoistic desires and to live the holy life of righteousness.

Now we ask: What were the motives which induced Sakyamuni, our Great Teacher, to abandon the royal throne, which is considered the greatest material happiness attainable in this world? What were the mental struggles that defied even his unique powers of intellect and uncommon attainments in science and literature? Why had he to disdain all earthly pleasures as a disused sandal and to retire into an unfrequented dell? We answer: because Sakyamuni bowed down under an almost unendurable burden—the transmigration of life and death; because he was fettered by an unbroken chain of evil karmas and egoistic desires. And how to get rid of them? To solve this grand problem was his greatest purpose, which he resolved to accomplish even at the risk of his life.

As he wished, so it happened. The mysterious problem of human existence was completely solved by him after unspeakable spiritual struggles. It was December 8, just as he saw the brightly shining star of dawn, that he completely broke off the iron chain of *Avidya* (ignorance), and attained *Amittara samyak*

sambôdhi (which means supreme, perfect knowledge of the truth). He then explained that wonderful though it was, all beings had Buddha's wisdom and virtue, although obscured by their ignorance and impure cravings. This utterance of Buddha furnishes the corner-stone of his whole religious system. Thus Buddhism endeavors to make all beings without exception reveal their natural wisdom and to reach the recognised truth.

Looking around us with eyes thus enlightened, we perceive no inequality among things, no distinction between you and me. Its mist disappears and the sun shines brightly, for as ice melts and waters become one stream, so the veil of *Mâyâ* being completely destroyed, the truth reveals itself everywhere, and we find no karma which is to be extinguished, no curse of existence which is to be annihilated. All is real, all is holy, all is beautiful. Only when we can attain this perfect wisdom of Buddha, can we claim that the *Triloka* is our own possession, and all beings living therein are our beloved children. There are no parents who would not hasten to save their children from sinking into the sea, and there is no Buddha who does not feel boundless compassion for every creature wandering in the labyrinth of *Avidya*.

Thus the perfect wisdom of Buddha gives rise to his perfect love, and his perfect love works out several ways of salvation, which are called the three virtues of Buddha. He who is lacking even one of these is incapable of attaining Buddhahood.

To search after *Bôdhi* (the truth) is perfect wisdom; to release all suffering beings from *Avidya* is perfect love. Wisdom and love are like the two wheels of a vehicle, and the oil which makes them roll on smoothly is the working out of the ways of salvation for various kinds of being.

In the Buddhist doctrine, salvation may be effected in several ways, because human character shows many grades. So Buddha proclaimed sundry doctrines to sanctify every class of sentient being, according to its nature and conditions, though the spirit of his preachings is ever one and the same. Buddha may be compared to a great physician who is sure to heal all diseases by prescribing medicine particularly suitable for each of them. The Five *Sila* and Ten *Sila* are taught

for the salvation of *Deva-manusya*; the Four *Arya-satyāni* for *S'ṛdvaka*; the Twelve *Samutpāda* for *Nidāna-buddha*; the Six *Paramitā* for *Bodhisatva*.

Now it is remarkable that the philosophy on which Buddha's religious system is based is not at variance with those scientific truths which have been discovered by the indefatigable labor of modern thinkers in the West. But let us always bear in mind that Buddhism has many angles inclining in different ways. There is in Buddhism *Abhidharma-kōsha-sūtra*, which may be said to be an exposition of materialism; *Vidyamātra-siddhi-sūtra*, which seems to proclaim idealism in some sense; and *Saddharma-pundarika-sūtra* and *Buddhavatamsaka-mahā-vaipulya-sūtra*, which tend to favor the followers of realism, though their philosophy is so deep that even the specialists can hardly comprehend its true meaning. Thus five thousand and forty-eight volumes of sutras preached by Buddha during forty-nine years of his missionary work are so filled with deep and lofty thoughts that it would be impossible to explain them here in our limited space. We divide Japanese Buddhism into two great divisions, viz.: the doctrine of the Holy Path, and the doctrine of the Pure Land.

The doctrine of the Holy Path teaches that we can attain Buddhahood in this world by practising the three disciplines of *Sila*, *Dyāna*, and *Prajñā*. That of the Pure Land, on the other hand, preaches that we can be reborn in the Pure Land after death by virtue of reciting the name of *Amitābha Buddha*. These two doctrines appear at first glance to be contradictory, but a careful examination of them shows that their fundamental principles are in perfect accord. The gap which seems to divide them so widely is only superficial. The doctrine of the Pure Land has developed truth on the sentimental side, while that of the Holy Path has revealed it on its intellectual side. The former may be properly called religious, while the latter contains more philosophical elements. Nevertheless both of them aim at the recognition of truth and deliverance from sin.

The doctrine of the Holy Path may be further divided into two different systems. One is usually called the *Hīnayāna* and the other the *Mahāyāna*. The difference between them is this: the *Mahāyāna* is the *mahādharma* to be observed by those who are capable of comprehending the universality of love; while the *Hīnayāna* is the *hinādharma* for those who can satisfy themselves only, or who cannot walk out of their narrow individuality.

A great Buddhist scholar said in his famous commentary on *Saddharma-pundarika-sūtra*: "The so-called three seals (or principles) of all *Hīnayāna* doctrines, which distinguish them from all other paganisms, are Impermanence, Anatman, and Nirvāna.

Any doctrine teaching these three seals may rightly claim to be Buddhism and is sure to lead us to the true path, but that which does not, is a kind of heathenism. The *Mahāyāna* has only one seal of reality, by which one can attain the great and perfect path. That which does not sign this seal of reality, is not a *Mahāyāna*, but a heathenism."

It seems to me, however, that the so-called three seals of the *Hīnayāna* are not only the essential qualities of it, but also of the *Mahāyāna*. They should be considered as the common feature of both systems of Buddhism, by which they are recognised as different from all other religious doctrines. But in the *Mahāyāna* the seal of reality must be added, for it is the very essence of the *Mahāyāna* and is the source of its preference to the former.

What then is the meaning of the three seals? The first seal of Impermanence signifies that all the phenomena of the universe are transient and impermanent. They are constructed in the morning and destroyed in the evening. Mutability is the nature of our world, the material and the immaterial both included. Therefore it is written in the Diamond sutra that everything being mutable is like a dream, an illusion, a water-bubble, a shadow, a dew, or lightning, for such is the real nature of existence.

Secondly it is meant by the seal of Anatman that all *dharma*s (things) have no transcendent ego-entity, or *Ding-an-sich* in the Kantian terminology which is eternal, unconditioned, and has authoritative power. The word *Ātman* is Sanskrit and means the possession of a power free from all restraints. If there existed an *Ātman* in reality therefore, it would be able to make dying trees bloom, to change bricks into gold, to enrich the poor suddenly, and to cure the sick without applying medicine. But our experience contradicts all these absurdities, which could be realised if the assumed magical power of the ego-entity really existed. Flying clouds cannot be caught; a running stream cannot be pursued; the old man rapidly decays; the dead are gone forever.

The law of causality is omnipotent and everything has to bow down before it. Even if the existence of the ego-entity be admitted, it cannot be exempt from it. The ignorant however do not appreciate the true feature of the universe, and constantly groan under their worldly cravings. Buddha who is full of love detected the cause of their misery and taught the doctrine of Anatman for their deliverance.

Thirdly, what is the true sense of Nirvāna? To answer this question is the chief object of this paper.

Before proceeding to explain the meaning of Nirvāna as we Japanese Buddhists understand it, we think it better to state the view held by European scholars. As far as we are informed, there seem to

be two different views of Nirvâna among them. One of them thinks it is that state in which the human soul is perfectly absorbed in Absolute Being or God, as the Veda philosophy of the Brahmans, or the Persian theology, or Christian mysticism understands this state.

The other view regards Nirvâna as the annihilation of all activities, and likens it to the extinction of a flame; it destroys love, life, and all.

Let us now weigh the merits of these two views of Nirvâna. As for the former it is radically different from our conception of Nirvâna, for how could Buddhism, which rose against Brahman theism, teach communion with, or absorption in such a mysterious being as God? The latter view, it is true, quite agrees with the literary meaning of Nirvâna, but it by no means exhausts its real signification. According to Buddha's own teachings, Nirvâna signifies not only annihilation, but also perfection. It is the annihilation of all worldly cravings on one side and the perfection of all human virtues on the other. Annihilation is only the negative phase of Nirvâna, and we should not forget that it has also a positive side. We, the followers of the Mahâyâna Buddhism, understand Nirvâna as signifying negatively the complete rooting out of all impure passions aroused by being entangled in evil karmas, and as signifying positively the complete attainment of Buddha's eternal and perfect virtues.

In the Hīnayāna, however, Buddha's eternal nature or the truth is not clearly and wholly recognised, and its followers take Nirvâna as the complete annihilation of mind and body. That is a view of Nirvâna also held by some Western scholars.

Our Japanese Buddhists distinguish four sorts of Nirvâna: (1) *Honrai jishō shōjō* Nirvâna, (2) *Uyo* Nirvâna, (3) *Muyo* Nirvâna, and lastly *Mujūsho* Nirvâna. The first Nirvâna is the original nature of all beings, which is pure and free, unbounded by the necessary relations of time, space, and causality. It is always pure, even though mingled with filthy things. It is permanent in change. It is like a mirror which never loses its original purity, though reflecting on its surface anything ugly, dirty, or profane. But this Nirvâna must not be considered transcendent and supernatural as Christianity conceives ego-entity or the personal existence of God.

The second Nirvâna is called *Saopādisesanibbāna* in the Hīnayāna, which means "having a remnant," and which corresponds to *Uyo* in Japanese. It is a condition in which all evil karmas and impure desires are entirely destroyed, in which there is indifference to joy and pain, to good and evil; and though all the causes which tend to awaken many impure passions are completely extinct, yet there is in it a remnant of

Upādi. That remnant is existence itself, the result accumulated by our previous karmas.

The total extinction of all the karmas both in the present and previous existences constitutes what is called *Muyo* in Japanese and *Anupādisesanibbāna* in Pāli. *Upādi* itself being entirely annihilated, there remains only nothingness; the body lies dead as a cold stone, the soul vanishes as an extinguished flame. These two Nirvânas, second and third, are taught only in the Hīnayāna, which is the reason why European scholars who are usually familiar with the latter Buddhism only, are very apt to acquire an erroneous view of Nirvâna. Hence our insistence that its true nature must be sought in the fourth Nirvâna of the Mahâyâna.

That which is called *par excellence* the Nirvâna or Mahānirvâna, is a state of absolute perfection completely embodying all the moral and intellectual virtues attainable in human life. It is not one-sided, but all-sided; it is not triangular, but circular. Where the conditions are fully prepared for, there it unflinchingly appears of itself, sets every being free from worldly sufferings and causes them to enjoy all the blessings of Heaven. It is called *Mujūsho* in Japanese which signifies "having no dwelling," because Nirvâna has no locality, and yet is everywhere.

Mahānirvâna is not hypothetical, but based upon the solid foundation of facts. It can neither be called nihilistic nor pessimistic, but positive and rather optimistic (though the word does not sufficiently convey what we really wish to say). We read in the *Mahāparinirvāna sūtra* the following phrase: "*Mahāparinirvāna* has eight excellent qualities, which are: (1) eternal, (2) immutable, (3) tranquil, (4) cool and clean, (5) not subject to decay, (6) immortal, (7) free from impurity, (8) content.

The truth is one and the same forever, but as its manifestations are various, it has many shades of meaning and therefore many different names. "Suchness," "Substance," "Reality," "Bōdhi," and "Nirvâna" are nothing but different names for one truth. The sole object of Buddhism being to recognise truth in its entirety, it is a very idle thing to quarrel about names and definitions which are but poor human inventions to express the truth. And we humbly entreat all those who intend to criticise the teachings of Buddha to be more thoughtful and deliberate, lest they be led astray by deeply-rooted prejudices.

NIRVANA.

A Story of Buddhist Psychology.

[CONCLUDED.]

ONE MORE BEREAVEMENT.

A new life began for Sudatta. His apathy was gone and his heart was full of energy. The sufferings

of his neighbors were his own sufferings, and he was always ready to assist them in their troubles. He was as healthy as ever, and although he was no longer the boisterous youth he had been years ago, he was yet always serene and full of cheer.

And it came to pass that Subhûti, the chief, died, and when he took leave from Kâchâyâna and Sudatta he said: "Weep not for me, for I have understood the four noble truths and my soul has found peace. Life is suffering because of the waywardness of our hearts, and there is no escape from suffering except by a radical surrender of all selfish cravings. I had a foretaste of the bliss of Nirvâna, and therefore death has lost its terrors for me. Life is transient, but our life-work remains and our life-work is our true being. He who seeks happiness in pleasure will be disappointed, for happiness consists in the accomplishment of deeds. My day draws to its close and my body is worn out. I quit it without regret. My wish is that my funeral be without ostentation or pomp, as might be thought befitting to a Brahman chief, but simple, as it is the habit of Buddhists. Remember my words when I am dead—no, no! not 'when I am dead;' I mean to say when my present incarnation has gone to rest, when this compound which we call body begins to be dissolved, when it returns to its elements. Wherever my character may be reborn in new incarnations, I am sure that it will be on a higher plane and I shall be a step nearer the holy goal, which is Nirvâna."

Then Subhûti said:

"I take my refuge in the Buddha,
I take my refuge in the Dharma,
I take my refuge in the Sangha."

Said Kâchâyâna: "Blessed art thou, father, for after a long life spent in doing good, thou wilt enter upon the sweet and blissful rest of Nirvâna."

Subhûti shook his head.

"Surely, father," rejoined Kâchâyâna, "thou deserve a high reward, and the best that I can think of would be the bliss of Brahma's heaven."

Rallying all his strength once more, Subhûti replied: "Speak not of rewards while there are duties to be performed. Brahma's heaven is made for those who cling to the thought of Self. I am confident that this present incarnation of mine shall have peace; but not my soul, not my love for mankind; not my sympathy with those who suffer; not my truth-seeking mind. So long as there is suffering in the world I shall never enter upon a state of rest; I shall never think of ascending into a heaven of bliss; I want to be reborn in the deepest depths of hell. There the misery is greatest and salvation most needed. That is the best place to enlighten those in darkness, to

rescue what was lost, and to point out the path to those who went astray."

With these words Subhûti fell back exhausted. His eyes, which had just now been sparkling with noble enthusiasm, grew dim, and he passed away peacefully.

A holy stillness pervaded the room.

And it happened that very evening that Anuruddha passed through Avantî, and when he came to the mansion of Subhûti he found his friend the chief no longer among the living. He saluted Kâchâyâna and Sudatta and sat down with them in silence.

The sun sank down and Kâchâyâna lit a candle, but no one spoke a word.

When the night advanced Anuruddha raised his sonorous voice and sang:

"How transient are component things;
Their fate is to be born and die;
Coming, they go; they do their work,
And then they cease and go to rest.

"As rivers, when they fill must flow,
To reach in time the distant main,
So the good deeds we now perform
Will surely bless the life to come.

"The husbandman has tilled and sown;
Wearied of work, he sinks to rest;
He slumbers, but his seeds grow up
A harvest rich of golden grain."

COPYING THE MANUSCRIPT.

Kâchâyâna joined the order of bhikshus and became known on account of his wisdom. The people called him Mâha-Kâchâyâna, for he was one of the great disciples of the Blessed One, well versed in the scriptures, one who had attained the highest degree of scholarship and sanctity.

Sudatta was indefatigable in active work. He collected plants and prepared them for medical uses, and the children of the village loved him, for he helped them in their games and taught them howsoever he could. When they met him they came to him and confided to him all their little sorrows; and they called him Father Sudatta, and he called them his children. The older he grew the more assured was he that there is a balm for the sorest wounds and there is a comfort for the direst affliction.

One evening Sudatta walked through the village with his brother-in-law thinking of the epidemic through which they had suffered their great bereavement, and Kâchâyâna said: "It is hard to lose one's children, but has not your loss been recovered in the children that you have saved? Are not all these youths and maidens as though they were your own children? They love you and you love them."

"Indeed," replied Sudatta, "they love me and I love them, and yet it is not the same as if they were

my own children. Truly I love these children, and I cannot imagine that I could love my own children more than these, but there is a difference which is indescribable. My life has entered into their souls, my thoughts mould their thought, my sentiments influence their character. There is no ambition in me, and no desire. Whatever interest I take in life has nothing to do either with my name or with this bodily individuality of mine. Whatever should happen to my present incarnation is a matter of small concern to me. There is no fear in me for myself, no fear of misfortunes, no fear of sickness, no fear of death. I have conquered all passions and my mind is at rest. Should I die, I am ready to leave life and shake off this body of flesh. I am happy in the lives of those who have grown up under my care. All that is good in me has been inscribed in their souls, and there it lives and will conduce to purity, righteousness, and charity."

Replied Kāchâyana: "It is with men as with books. You can write vile things or you can write good and noble thoughts upon their leaves. The leaves are mere material for the scribe, and there are thousands of leaves on the palms that will never be turned into books, for books consist in the writing. When our father, the venerable Subhûti, pondered over the problem of death, he composed the Katha-Upanishad which appeared to me more valuable than any one I had ever heard or read. He wrote it down upon the leaves of the big palm tree under whose foliage I looked for the first time into the gentle face of his beloved daughter. When the leaves were bleached and prepared for writing your venerable father scratched the words of the Upanishad into the leaves, and when he died left them to me as my most precious inheritance, for they are not treasures of worldly goods, but a monument of his meditations which contains his immortal soul. Formerly I held them dear because they were the only copy in existence, but during the great drought the leaves became worm-eaten, and they are now breaking to pieces. I know the whole Upanishad by heart, but considering that when I die the thoughts of the book would be lost forever, I have begun to transcribe them, line by line, carefully, from the rotten leaves of the old manuscript. I shall lend the new copy to other scribes, and the Katha-Upanishad will be preserved and become known in other parts of the country. The old copy has become illegible and has partly crumbled into dust, but the thoughts will not die, for they are reincarnated in the new copy. It is in this same way that the human soul is preserved. The character of the present generation is impressed into the coming generation by their acts, their words, and their sentiments, and when we die we pass away and continue according to our deeds.

All that which is compounded must be dissolved again; the palm leaves wither, but the Katha-Upanishad lives still. And do you remember the night of your wedding? The beautiful words which Anuruddha uttered of the Blessed One found an echo in that same Upanishad. He said: 'Choose not the dearer, choose the truer, for the truer is the better.' At that time we chose the dearer, but life has taught us a lesson, and we have now chosen the truer; and the truer has become the dearer to us. Would that we had comprehended the truth sooner!"

THE BLESSED ONE.

Sudatta began to grow old. His hair and beard had turned white, but his heart was still young, for he was always kept busy, partly by teaching the youths of the village, partly by advising the old ones, who knew no better counsellor than him or his brother-in-law, Kāchâyana.

One day a stranger passed through Avanti, and, meeting Sudatta in the street, asked him for the road to Rājagaha. The old Brahman pointed out the direction to the capital of the country, and said: "I should like to go to Rājagaha myself, for there the Blessed One lives, the Holy Buddha, who is the teacher of gods and men. He is the master whose doctrine I profess."

"Why not join me?" said the stranger. "I am Chandra, the gambler. Having heard of the wisdom of the Blessed Buddha, I made up my mind to go to Rājagaha and to reap the benefits of his instruction."

Sudatta took leave of his friends and joined Chandra, the gambler, on his way to Rājagaha, and, remembering the wish once uttered by his father-in-law, he took with him the palm-leaf manuscript of the Katha-Upanishad.

While they were travelling together on the high-road, Chandra said: "Deep is the wisdom of the Perfect One. He teaches that existence is suffering, and my experience confirms the doctrine. Pessimism is indeed the true theory of life. The world is like a lottery in which there are few prizes and innumerable blanks. We can see at once how true it is that life is not worth living by supposing a wealthy man buying all the chances in a lottery in order to make sure of winning all the prizes. He would certainly be a loser. Life is bankrupt throughout; it is like a business enterprise which does not pay its expenses."

"My friend," said the Brahman, "I perceive that you are a man of experience. Am I right in assuming that, being a gambler, you had for a time an easy life until you met another gambler better versed in trickery than yourself, who cheated you out of all your possessions?"

"Indeed, sir," said the gambler, "that is my case exactly; and now I travel to the Blessed One, who has recognised the great truth that life is like a lost game in which the prizes are only baits for the giddy. Whenever I met a man unacquainted with gambling I always made him win in the beginning to make him bold. I, too, was successful for a time in the game of life, but now I know that those who win at first are going to lose more in the end than those who are frightened away by losing their first stake. Life uses the same tricks we use. I have been caught in the snare which I thought I had invented."

Turning to the Brahman, bent down with old age and care, he continued: "The whiteness of your beard and the wrinkles in your face indicate that you, too, have found the sweets of life bitter. I suppose you are not less pessimistic than myself."

A beam of sunshine appeared in the Brahman's eyes and his gait became erect like that of a king. "No, sir," he replied, "I have no experience like yours. I tasted the sweets of life when I was young, many, many years ago. I have sported in the fields with my playmates. I have loved and was beloved, but I loved with a pure heart and there was no bitterness in the sweets which I tasted. My experience came when I saw the sufferings of life. Would that I had been more serious when surrounded with worldly happiness. I was married and in the midst of prosperity; my children were full of promise; but my wife fell sick and died, and her baby died too. Then all of my children, three bright boys, who were dearer to me than my own life, fell a prey to death. O how I complained of man's fate who sins in his ignorance and is unable to escape from the curses that follow his errors! That was a bitter experience. So far I had been living as in dreams, enjoying myself, thoughtless as the birds of the air or the deer upon the plain. But when misfortune had awakened me to the full consciousness of the conditions of existence my eyes were opened and I saw suffering among my fellow-beings which I had never seen before. Thinking to myself that much misery could be removed, I began to study the causes of disease and to seek for medicines by which ailments might be cured or at least pains assuaged. O the misery I have seen in the cottages of my native village will never be effaced from my memory! The world is full of sorrow and there is no life without pain. I have been sad at heart ever since, but when I think of the Buddha who has come into the world and teaches us how to escape from suffering I rejoice; I know now that the bitterness of life is sweet to him whose soul has found rest in Nirvâna."

When the two men came to the Vihâra at Rājagaha they approached the Blessed Buddha with clasped

hands, saying: "Receive us, O Lord, among thy disciples; permit us to be hearers of thy doctrines; and let us take refuge in the Buddha, the truth, and the community of Buddha's followers."

And the Holy One, who reads the secret thoughts of men's minds, addressed Chandra, the gambler, asking him: "Knowest thou, O Chandra, the doctrine of the Blessed One?"

Chandra said: "I do. The Blessed One teaches that life is misery."

And the Lord replied: "Life is misery indeed, but the Tathâgata has come into the world to point out the way of salvation. His aim is to teach men how to rescue themselves from misery. If thou art anxious for deliverance from evil, enter the path with a resolute mind, surrender selfishness, practise self-discipline, and work out thy salvation with diligence."

Said the gambler: "I came to the Blessed One to find peace, not to undertake work."

Said the Blessed One: "Only by energetic work can peace be found; death can be conquered only by the resignation of self, and only by strenuous effort is eternal bliss attained. Thou regardest the world as evil because he who deceives will eventually be ruined by his own devices. The happiness that thou seekest is the pleasure of sin without sin's evil consequences. Men who have not observed proper discipline, and have not gained treasure in their youth, lie sighing for the past. There is evil,—but the evil of which thou complainest is but the justice of the law of karma. What a man has sown that shall he reap."

Then the Blessed One turned to the Brahman, and, recognising the sterling worth of his character, he addressed him: "Verily, O Brahman, thou understandest the doctrines of the Tathâgata better than thy fellow-traveller. He who makes the distress of others his own, quickly understands the illusion of self. He is like the lotus flower that grows in the water, yet does the water not wet its petals. The pleasures of this world allure him not, and he will have no cause for regret. Thou art walking in the noble path of righteousness and thou delightest in the purity of thy work. If thou wishest to cure the diseases of the heart, as thou understandest how to heal the sores of the body, let people see the fruits that grow from the seeds of unselfishness. When they but know the bliss of a right mind they will soon enter the path and reach that state of steadiness and tranquillity in which they are above pleasure and pain, above the petty petulance of worldly desires, above sin and temptation. Go, then, back to your home and announce to your friends, who are subject to suffering, that he whose mind is free from the illusions of sin-

ful desires will overcome the miseries of life. Spread goodness in words and deeds everywhere. In a spirit of universal kindness be ready to serve others with help and instruction; live happily, then, among the ailing; among men who are greedy, remain free from greed; among men who hate, dwell free from hatred; and those who witness the blessings of a holy life will follow you in the path of deliverance."

The eyes of Chandra, the gambler, were opened, and his pessimism melted away in the sun of Buddha's doctrines. "O Lord," said he, "I long for that higher life to which the noble path of righteousness leads. Wilt thou persuade the Brahman, my fellow-traveller, to take me to his home, where I am willing to enter his service so that I may learn from him and attain to the same bliss?"

The Blessed One said: "Let Sudatta, the Brahman, do as he sees fit"; and Sudatta, the Brahman, was willing to receive Chandra in his house as a help-mate in his work. And Buddha said: "Let evil deeds be covered by good deeds. He who formerly was reckless and afterwards became sober, will brighten up the world like the moon when freed from clouds."

DHARMAPALA, THE BUDDHIST.

A FEW YEARS AGO there came to a large, old mansion in the suburbs of Madras, where I was then abiding, a slender, young Singhalese. His name, a local familiarity, but now printed around the globe, was "Dhammapala."

He came as a friend, a student, and a pilgrim; an observing student, as he is to-day, and ever will be; a religious pilgrim, as he is more emphatically to-day, and has vowed to himself that he ever will remain. Moreover, he had already been a successful editor, and that means a brightened man.

He made a prolonged visit, enjoying the stately quiet, one might say—the vast alone-ness—of the large establishment and its convenient library of Oriental, hand-written palm-leaf books, their leaves handily tied together with a string, also the Occidental, printed and well-bound tomes, and the abundant periodical literature, from both East and West. It is the main feature in what the Madras newspapers term "our most fashionable suburb, Adyar."

Dhamma-pala is strict Pali, the classic, sacred language of all the South Buddhist countries. But when, emerging from Ceylon, he established himself in India, where Sanskrit, as the language of lore, prevails—and every educated Indian has more or less idea of it, and most of the middle and North Indian languages are in large degree, dribblings from Sanskrit—then adapting his name to the quickest recognition of the country, he used "Dharma-pala," which means the same as Dhamma-pala, viz., a doer of duty; one who observes "the Dhamma."

Dhamma-pala appeared five or six years ago, to be just above the age of youth. This was partly by his peculiarly unsophisticated seeming. He was really a little way along in the twenties. He had conducted a newspaper, *The Sarasavi-Sandaresa*, three years, from 1886 to 1889. It had far the largest circulation of all the Ceylon newspapers, whether English or Singhalese; so stated by the publishers of the statistical Ceylon Directory and editors of the leading English newspapers, the Messrs. Ferguson of Colombo. It was launched in 1880, is Theosophic and Secular, and

it succeeded from the start. At one time, and perhaps now, it was one of eight cotemporary newspapers, in the Singhalese language, and owned by Singhalese, in that little island, which has so long been our typical "heathen land"!

Sarasavi is the Singhalese of Sarasvati, the Indian Minerva, the goddess of wisdom, music, science, and art.

The youthful editor Dhamma-pala, in 1888, initiated a movement for the nationalisation of the Singhalese. In the several years previous to 1890, he had travelled all over Ceylon; much of the time to stir up an educational movement among his own people. Their religion obligated the priests of Buddhism to teach gratuitously; and to keep up popular education. But they had fallen far below duty. All Dhamma-pala's travelling was for either education or Buddhism; of which primary education is only an item.

He travelled through the jungle forest in a cart covered like an old-time "Pennsylvania waggon." The cart was drawn by oxen; but not the great beasts which in America illustrate the adage—"large bodies move slowly." The Ceylon oxen are small comparatively, and they trot like horses. They are called "bull-ocks." They are the old popular carriage-animal of Ceylon; and very much of India, too. Nevertheless, they are not the natural trotting, swift vehicle-pulling creature; and it makes one feel like a poem of lamentation to see their bony frames, almost fleshless. Still the bullocks and their song-singing drivers do not appear to feel as miserable as they ought to.

The scene is a cosy one starting off at nine o'clock at night to ride till daylight, prostrate upon soft hay in the small cart, which is made for and is occupied by—only one person—who has ample spreading-room. The travelling companions are each vehicled in the same way, and there is a cart beside, for the luggage and lunches. The starting-place was Dambulla, generally called Dambull, of pious history. The night's long ride is like a poem actualised through the great, dense tropic forest all the way to Trincomalee; Dambulla in the middle of the island, and Trincomalee on the eastern shore. The moon is right up overhead, the forest is what heat and moisture can make when they do their best, the unmolested menagerie of the deep woodland is happy, the great snakes are out on tours of exploration, but no harm comes, although everything is exuberant and wild, and strange and dreamy; and Trincomalee, our destination, is one of the best finding places of all ocean harbors for beautiful sea-shells.

Dhamma-pala is the eldest son of a good parentage. His grandfather founded the Buddhist College in Colombo. His father is D. C. Hevavitarana, Mohandiram. The Mohandiram was conferred upon him last year by the British Government, of which he is a civil servant. It is a title of honor that was used in the long past days of the Singhalese kings, before the time of Portuguese, Dutch, or English invasions and conquests.

Dhamma-pala's mother is President of the Women's Education Society of Ceylon, which is an organisation of Singhalese women. She was one of its pioneers. One of them immediately developed a talent for public speaking, and the Society soon enrolled eighteen hundred members. They instituted the Sanghamitta girls school in Colombo, which gives both primary and higher education. His mother and a company of Singhalese women last year accomplished a foreign tour, the pilgrimage to Buddh-Gaya. This involved a voyage from Ceylon to Calcutta; whence by railroad twenty-four hours to Buddh-Gaya, which is six miles from the town of Gaya; all this on the south side of the Ganges, and quite a journey from that famous river. The railroad to Gaya branches off from the direct road from Calcutta to Benares. Buddh-Gaya is the legendary spot where the Sakya Muni became a Buddha by the sudden unfolding, saintly illumination, and every personal attribute to correspond.

The name of Dhamma-pala's mother is Mallika, which is the

name of a tropical flower. Or if you choose, her name is Mrs. Hevavitarana. But in the Orient a woman has her own name, and she is called by her own name. The original, ancient organisation of society there gave her a more individual place, made her a more unquenchable, distinct, and everlasting somebody, than civilisation has made her in the West.

Dhamma-pala has one sister and three brothers; two of whom are working at the desk of his father; and the youngest boy has been sent to London, England, to study medicine.

Dhamma-pala had a varied education. The different activities and responsibilities of his life began early and have been a constant teacher. He was also a pupil and a well-behaved boy at the several sectarian institutions, Roman Catholic, Protestant, Secular, and Liberal; but has "found that the noble life, taught by Buddha, the life of compassionate duty, has no equal."

Many a man has greater logic, and greater learning, but his characteristics are deep, devout sincerity, and unusual perseverance. He has had plenty of difficulty, plenty of puzzling situations, and periods of constant hardship.

To maintain and make a success of the Maha-Bodhi Society and the publication of the Calcutta monthly *Maha-Bodhi Journal*, in India where Buddhism had been supplanted by Hinduism, and where all of it had faded out but the precepts inscribed on imperial Dhamm-Asoka's old monuments of stone and the everywhere scattered ruins and the rebuildings of name-changed shrines—has been the cheerful and resolutely undertaken work of this gaunt, slender, earnest individual. In discouraging, and lonely situations, his note has ever been unfaltering, as personal epistles testify. If all would fail he would willingly have retired to a hermit's home in the jungle, and given himself up to an Eastern hermit's worshipful system of thought.

For Buddhists to be comfortable and respectfully quartered at the Mecca and the Jerusalem of their history, and to have the place under their own chief care, if they could, is fair. Localities, edifices, statues, are not deep, absolute Buddhism, which is a doctrine the least material and most spiritual and super-physical, except as all that is related to practical life. Yet natural it is that Buddh-Gaya should evoke the reverence which makes Jerusalem a venerated city and Palestine a "Holy Land." Legendary Buddhism and legendary Christianity are parallel in their minor importance to the doctrinal pith. And likewise their legendary details preserve an alluring charm.

A law-suit to keep for Buddhists a respected footing at their most inspiring retreat, has occupied the past year; and Hindus themselves declared that fairness demanded protection for those who most dearly love the memory of the Sage who here began his illuminated career under a Pipal-tree! (Pronounce it Peepul.) Only the Hindu High Priest who practically owns the soil, by long lease, and has great revenues from the Indian pilgrims, has been the vigorous opposer of the Buddhistic presence at Buddh-Gaya.

In the shadow of a peculiar and beautiful lattice that encloses the lofty veranda hall, where I first saw Dhamma-pala, and in other places I have met him every year since, as he was starting away for Calcutta before the long voyages of which he then only dreamed, and before the heavy undertakings not then imagined, which have occupied him ever since and ever more absorbingly, he told with diffident gentleness of his enthusiastic regard for travel; how he thought it to be a delight-giving instructor; how he would like to see America and the round world, and to be in contact with its peoples of various hue and condition. It has all been fulfilled.

He is on his second tour around the earth. He has met, and, in a privileged manner, has conferred with leading men and women, addressed audiences on the very border of reclusive Thibet, and in China, Japan, Siam, Burma, Arakan, Chittagong, India, Ceylon, great English London, and, last but not least, he is for

the second time a welcome, fully-appreciated guest in pulpits and halls and social assemblies in the cordial city which I have heard intelligent and polished persons in India sincerely and soberly pronounce as—Chicker-go.

To any person who has become a real devotee from the heart and can be persistent, even utter failure of mundane can produce only temporary sadness; it cannot bring despair. Dhamma-pala is now on the high wave of encouragement. An American Maha-Bodhi Society has been organised, with hopeful auspices.

But if the very opposite were the case the absolutely determined student after the Maha-Bodhi (great wisdom) would consider it a personal blessing, a privilege, to retire out of sight, and with character disciplined and tempered by human intercourse and human knowledge, go all alone into the grander breadth and height and depth of that knowledge which is to be gained by the steady meditation which the Orientals term—Samadhi.

ANNA BALLARD.

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